

A  
S E R M O N

CONCERNING

*The Cœlestial Body of a Christian,  
After the Resurrection :*

Preached before the

King and Queen

A T  
WHITE-HALL

*April 8. 1694.*

Being *E A S T E R - D A Y.*

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By the Right Reverend Father in GOD,  
THOMAS Lord Bishop of *Lincoln.*  
*Tenison*

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*published by their Majesties Special Command.*

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S E R M O N

concerning

The Christian's Duty  
After the Resurrection

and on the

King and Queen

AT

WHITE-HALL

April 8. 1689.

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# SERMON

Preached before the

## KING and QUEEN.

I CORINTH. XV. 53.

*For this corruptible must put on incorruption, and this mortal must put on immortality.*

**T**HIS is part of a very remarkable Discourse of St. Paul's; and indeed all his are such. In it he treats of the great Article, by which our holy Religion stands or falls, The Resurrection of Christ; as, likewise, of that of Christian Men. For, here

1 S. John

5. 29.

Acts 24.

25.

here he does not speak of the entire Argument, but of the Resurrection to life.

Now, after having prov'd by several convincing Reasons, that *Christ is risen*, and that *those who are Christ's* shall rise also in Gods due time, he proceeds to the discovery of a *mysterious Truth* not hitherto unfolded to the *Corinthians*. This holy *Secret* consisteth of two Branches. The first, is the wonderful *change* which shall, of a sudden, be made in the Bodies of those true Christians who shall be found alive at that time, when *Christ* shall come to judge that World, which, with such insolence and ingratitude, set him at naught. The *Apostle* shews, that there shall be no violent separation of the Souls of the Just from their respective Bodies, than what the Almighty power of God shall make by the transmutation of those Bodies from a gross to a heavenly frame. The second, is the like glorious alteration which shall be made at the last in the Bodies of those, who, having slept in *Christ* shall be raised again at that day. Behold (saith he) I shew you a mystery; we shall not all sleep, but we shall be changed, as likewise



In a moment, in the twinkling of an Eye at the last Trump (for the Trumpet shall sound) [some awakening Power shall go before the Heavenly King, when he descendeth with his Host of Angels] and the Dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

That which I have to say, at present, upon these words may be reduced to four Heads.

1. The grounds of the Belief of a Christian, concerning this change of a corruptible and mortal, into an incorruptible and immortal Body.

2. The many and great advantages which will accrue to those whose bodies shall be at last in this extraordinary manner transfigured.

3. The means without which no man shall attain this Blessed End.

4. Exhortation to the conscientious use of the

the means, by which we may, with certainty, arrive at this *Change*, which will be so very much every way for the better, that whensoever we shall leave these earthly *Tabernacles*, (in which we shall dwell but a few days, and, peradventure whilst those last, incommodiously enough) we may (by the grace of God and the ministration of his holy Angels) be received into everlasting habitations.

I. I begin with the grounds upon which we believe that the Body shall be raised and made Celestial in the Heavens, and corrupt no more, and dye no more.

*That the Body is mortal*, is an Article in every mans Creed, though many live as if they had not spent a thought about dying, and upon the account which, after death, must be made by them.

M. Fel p.  
30. pater  
20. jam re-  
vixisse.  
† v. Gennad.  
Hagil. de  
Ecc. dog-  
mat. c. 6.  
p. 5. c. 7.  
p. 6.

*That the Body shall rise*, was a Doctrine which the Primitive Christians spake of with such great assurance, that as the Heathen, in Minutius Felix, observes, a man that heard them would almost think they themselves were already risen. And tho the conceit of Origen † about a new Celestial body,

dy, instead of the glorified frame of the old one (at least of the ideal rudiments of it) had been by his Followers entertained, yet, they agreed with other Christians in the point of a heavenly Tabernacle. Nevertheless, all men in all Ages have not had a Faith equal with theirs, but some (especially in ours so over-run with Scepticism) have doubted concerning the Resurrection and further Change of this Body; such things entring with difficulty into our imaginations, of which no Instance has been seen by us. Notwithstanding which, we have reason to believe *this Change*, though none have come out of their Graves to shew us it.

And here, I appeal to all sensible men, whether That God who is the Author of *Motion*, by which all Alterations in bodies are made, who brought this goodly Frame of the World out of an heap of indigested Matter, who formed the Body of *Adam* out of the Dust, who has so framed Nature, that a spring of Vegetables should succeed their death in Winter; who quickens dying Seeds into beautiful Stems and Flowers, and Fruit, who caused even the  
B
dry

Pfal 139.  
12.

dry rod of *Aaron* to bud, and blossom, and bring forth Almonds; who has given skill and power to men, by Fire and other natural Causes, to open and refine the grossest bodies, in whose *Book* (saith *David*) were all our members written, which in continuance were fashioned, when as yet there was none of them; who is pleased frequently to raise the Sick to Health and Strength and Vigour, after they had suffer'd a long and tedious languishment, in which low Estate their Flesh and their Spirits were wasted, and their Bones stood, as it were, staring upon them; I appeal (I say) to all men of sound common sense, whether that God who hath done these great things, is not able to put together the parts of an humane body which he made, contriv'd, and formerly joyn'd; and to advance the frame of it from grossness to purity. To think he is not, is next to no thinking at all, and it is to reproach God's Power, and Knowledge and Wisdom, which is a perilous as well as an injudicious and irreverend practice.

How God will effect the change of this Body, when he shall make it *Celestial*, I pretend not

to

to explain. No man (I believe) can minutely tell how a grain of Mustardseed grows up into a Tree, or arboreſcent Plant. It is true, we cannot properly call that part of this Doctrine, which is revealed, any longer a Mystery. But there is ſomething of it kept ſecret ſtill. God hath not been pleaſed fully to diſcover the methods of his working this wonderful effect. It may ſuffice, in this Doctrine of Grace, (as in thoſe of time, and place, and reſt, and motion in Nature,) that we know enough for our preſent uſe, though we know not all; and that we are ſure of the thing it ſelf, though we cannot comprehend the manner of it.

It is more than barely credible, it is certain, That God, who can do all this, will at laſt do it, becauſe he has ſaid he will. He who, on earth cauſed the Faces of Moſes and Saint Stephen to ſhine, who tranſlated Elias, in the Chariot of a bright and glorious Cloud, into the Heavens; has told us, in his holy Word (which ſhall not paſs away, though this World ſhall) that, at the end of it, the Righteous ſhall ſhine forth as the Sun, in the Kingdom of their Father. S. Mat. 13. 43.

B 2

That

## 8 *A Sermon Preached on Easter-day,*

St. Luke  
20. 35, 36.

*That they who shall be accounted worthy to obtain that World, and the Resurrection from the Dead, shall be equal with the Angels.*

2 Cor. 5.  
1.

*That if our earthly House of this Tabernacle be dissolved, we have a Building of God [ a Divine Frame ], an House not made with hands, eternal in the Heavens.*

1 Cor. 15.  
44. 49.

*That there is a natural and a spiritual Body: and that, as we have born the image of the earthy, we [ Christians ] shall also bear the image of the heavenly [ Adam ].*

S. Mar. 17.  
S. Mark. 9.  
2, 3.  
S. Luk. 9.  
29.

*All this is further confirmed to us by the Oeconomy of the Gospel. That sets forth Christ as the Person, who, on Earth, was transfigured in so admirable a manner, that his Face did shine as the Sun, and his very Rayment was white as the Light; who bought both Body and Soul with an incorruptible price; who died and rose again, That he might be Lord both of the dead and living; who rose as a publick person, as the Head of his Church, in order to the Resurrection of the members of it; who, rising from the Dead, became the first Fruits of them that slept; who, (both to accommodate himself to these Regions, and to prove,*



prove, beyond contradiction, that it was he himself and not a Spectre; 'Took again his body with flesh, bones, and all things ap-<sup>Artic. 4.</sup> pertaining to the perfection of Man's nature, and ascended through the starry Heavens into a<sup>Heb. 4. 14.</sup> Region still more pure, and had that body made Cœlestial, and still lives in that most heavenly form, and will come again and receive his true Disciples into that thrice happy Jerusalem, where he now is, and will change their<sup>Philip. 3. 21.</sup> vile bodies, and fashion them like to his own glorious body, not abolishing the substance of them, but exalting the meanness and earthliness of their present frame into Cœlestial agility and lustre.

And, indeed Philosophy (such as is not vain, though much is, especially when it refines upon sacred Mysteries,) does plainly shew us, that a heavenly body is only fit for a heavenly Region; That a pure body is not in its element, unless it lives and moves in pure ether. Upon which account, I suppose, Saint Paul himself observes that *flesh and blood cannot inherit the Kingdom of God above*; <sup>I Cor. 15. 50.</sup> *neither doth corruption inherit incorruption.* It must be changed into a body that cannot



not corrupt or die, if it is to subsist most happily for ever in an heavenly place : and such is the place prepared for the Children of the Resurrection.

All this being considered, it becomes us not to be faithless, but believe that this mortal shall put on immortality. For it is full out as absurd to refuse to believe when there is a reason for our Faith, as to believe, with a forward credulity, when there is none.

The consequence of this Belief is very comfortable : for great and many are the *advantages* derived to Christians, by being cloth'd with a *Cœstial Body* : and that is the *2d. Head* which I propos'd to discourse of. The very nature of the thing speaks aloud the benefit which will accrue to them by the *renovation of this Body*. There is scarce a comparison to be admitted betwixt this *earthly body*, and that which shall be at the *Ascension* of Christians. They differ more than the least and dimmest Star, and the brightest and greatest *Luminary* in the Firmament of Heaven. Of this *St. Paul* takes notice in the *fortieth verse* of this Chapter, and those which follow it, saying, *There are Cœstial bodies and bodies*

bodies Terrestrial; but the glory of the Celestial is <sup>1 Cor. 15. 40.</sup> one, and the glory of the Terrestrial is another. There is one glory of the Sun, and another glory <sup>v. 41.</sup> of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory. So also is the Resurrection of the Dead. It is sown in corruption, it is raised in incorruption; <sup>v. 42.</sup> It is sown in dishonour, it is raised in glory: <sup>v. 43.</sup> It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritu- <sup>v. 44.</sup> al body. Happy are the people who are in such a Case.

But, to descend to a more special consideration of this matter: The happiness derived from the change of a natural to a spiritual body, consisteth in a deliverance,

1. From the grossness of the former, as it is a body of this flesh and blood.

2dly, From the disorderly motions of it, as it is a corruptible body.

3dly, From the perishing nature, decay and fall of it, as it is both a corruptible and mortal body.

The first advantage which Christians obtain by changing an earthly for an heavenly body, is deliverance from the grossness of the former as it is a body of this flesh and blood. And this

this is a very valuable privilege, upon three Accounts.

1st. Upon the account of natural ease.

2dly, Of Divine Contemplation.

3dly, Of Piety and Devotion.

Wild. 9.  
15.

*Corpus hoc  
Animi pon-  
dus ac po-  
na est, quod  
equidem  
non aliter  
adspicio  
quam vin-  
culum li-  
bertatis meae  
circumda-  
tum.*

1st. Christians have a privilege, by being freed from the grossness of this body, upon the account of ease which is so naturally desired. For (as the Book of Solomon speaks agreeable to its title) the corruptible body presseth down the Soul. And, in that load and heaviness, there is little comfort. Seneca says, of the body, that it is the weight and pain of the mind, and a kind of Bond round about its Liberty. Our Office for the Burial of the Dead, calls it the burthen of the Flesh. St. Paul, also, makes this acknowledgement in 2 Cor. 5. 4. we who are in this Tabernacle do groan [groan earnestly. v. 2.] being burdened. By this great change that which was formerly, a heavy and uneasy weight, becomes as wings and (as the Antients speak) a Celestial Chariot, to the Soul.

2ly, Another privilege enjoy'd by Christians upon deliverance from the grossness of this body, is freedom from a mighty impediment of Divine Contemplation. The Scrip-  
ture

Scripture teacheth us, That this visible World shall be renew'd. *The Heavens and the Earth* Hebr. 1. 10, 11, 12. which now are shall Perish; not in their Being, but with reference to their present Frame; which, as it is, is a glorious Structure; but He who made all things, can and will Build it better. This *Earth* and these *Heavens* shall be folded up as is a *Vesture*, and be marvellously changed. Upon which, there shall be new *Heavens*, and a new *Earth*.

That Phrase is in some Places *metaphorically* used, in setting forth a New and Excellent State of the Church. But, in *St. Peter* it is to be literally understood of a New Frame of Nature, after the Old (*reserved unto Fire against the Day of Judgment*) shall be, by such means, dissolved, as the Earth was once overflow'd by *Water*. But the Change in *Noah's* time was from better to worse; this will be from worse to much much better. Doubtless it will be a glorious World which God will raise out of the Ruins of this. It is a World expected as a wonderful Blessing from the Promise of God. 2 Pet. 3. 3, 7, 12, 13, 6.

Verf. 12, 13, 14.

C

Now

Wisd. 9.

15.

Now in this World, the Earthly Tabernacle weigheth down the Mind that museth upon many things; and it is from the grossness of the Organs of it that we think so little, and discern so little of the Beauty of Nature and Providence. And the more the Eye is help'd by Art, the more it raiseth Admiration in him who considers the Works of God. It letteth in a New World of Creatures, and an infinite agreeable Variety of Motions, Figures, and Contextures, which we discern nothing of by our naked Sight. And in such Contemplation, there is more true and useful Pleasure, than in all the Brutalities in which Sensual Men consume their Time, Substance, and Health; and waste their Conscience too. Now, it will be necessary for the Body to be *Celestial*, that it may be capable of considering those extraordinary Stamps and Characters of the Divine Power and Wisdom which will be found upon a *Celestial* and Incorruptible World; the observing of which, will (I believe) be one of those Exercises in which the Spirits of Just Men made Perfect shall be most happily employ'd. For if these Heavens declare the Glory and Handy-work of God, those

those will much more do so; and a Saint cannot be such if he delights not in that Manifestation. 3dly, Another Privilege arising from our Deliverance from the grossness of this Body, is the removal of a great hindrance of Piety and Devotion. It cannot but be an extreme Mortification to those who would lift up their Hearts to God, and have their Conversation in Heaven, to feel such a pressure and dulness upon their Spirits as damps and deadens them in their Holy Admirations, Praises and Prayers. This especially will be an extraordinary Grief to them when they set themselves with all their Heart and Soul and Might, to answer, with the Degrees of their Devotion, the most solemn Occasions of Publick Worship; such as those of this Day, on which all that is within us should bless the Name of God, who hath begotten us again to a lively Hope by the Resurrection of Jesus from the Dead. But when the Body is not Restive, and the Spirits move as Handmaids to the Soul; then, even here on Earth, it is ravish'd with Religious Joy.

The second Advantage which Christians obtain, by changing an Earthly for an Heavenly Body, is Deli-



verance from the disorderly Motions to which this Body is liable, as it is a Corruptible Body; whether the Spring of them be within, or from without; and upon which account it may be called (as it is in Wisd. 1.4. the Book of Wisdom) a Body that is subject unto Sin. Here frequently Sickness and violent Torture render Life not worthy the Name of Life, and provoke the Patients to think, sometimes, that Death moves very slowly towards them. Here, it many times happens, that one corrupt Member must be cut off for the Preservation of the rest; though with certain Pain, and uncertain Hope. In this Body, the Warmth which is subservient to Wit and Elocution, carries frequently with it a mixture of Extravagance and Indiscretion. How often does this Corruptible Frame bring such Decays upon the Memory, that all things are almost forgotten, even Injuries themselves? tho of this sort of Oblivion we have no reason to complain. What is more common to Man than the raging and swelling of unruly Passions and Affections, which are troublesome both to the Person so highly moved, and to the World to which he gives Disturbance? How often do unreasonable Appetites and Inclinations become so impetuous, and war with such force against the Soul, in  
Men



Men who are not yet grown up into strong Habits of Grace, that the Good which they would do, that they do not; and the Evil which they would not do, that they do? How often do Flesh and Blood prejudice the Understanding by Enthusiastick Heat, which represents to it Dreams and strong Delusions and flashes of Madness in the Fancy, as immediate Illuminations from God? How frequently does it form a dark Cloud of Melancholy in the Imagination, and fashion that Cloud into all the Shapes of Terror and Affrightment, in good, though scrupulous Men? Upon this account they cry out, in their haste, and in the anguish of their Souls, *Will the Lord cast off for ever? and will He be favourable no more? Is his Mercy clean gone for ever? Doth his Promise fail for evermore? Hath God forgotten to be gracious? Hath he, in Anger, shut up his tender Mercies?* These, through the fumes of the Blood, rather than the guilt of the Conscience, are for a season in this Life, of all others the most miserable; for such a troubled Spirit who can bear? Nevertheless, upon the whole, their Condition is much safer and better than theirs who sport with their Misfortunes, and mock at their Griefs, and at the same time wallow in Sin without any Reflexion

Psal. 77.

v. 7.

v. 8.

v. 9.

flexion upon either the Criminalness or the Peril of their own Sensuality. For these latter, at the dreadful Day, shall have their Bodies made the most Dishonourable and Unprofitable of all Vessels, whilst those of the former shall be chang'd into Vessels of the highest Honour and the greatest Use, that Humane Nature is capable of; and such they shall remain for ever. And that is

The third sort of Advantage which those who are Christ's will be happy in; that is to say, a freedom from the perishing nature, decay, and fall of this Body, as a corruptible mortal Body; for this Corruptible must put on Incorruption, and this Mortal must put on Immortality. There are two things which all Men naturally desire; to know an end of their Sufferings, and to have no end of their Happiness. The way to the Accomplishment of these Desires is not shewn in the Schools of Zeno or Plato. It is confess'd, there was taught by them a celebrated but false Doctrine of the *Restitution* \* of the World. This they would have to be brought to pass in the Revolution of a certain Period of Time, in such sort, that all things should come about again, and be as they had been before for a like quantity of Duration; and so in Vicissitudes  
for

\* Περίοδος  
καὶ παλιν-  
γενεσία  
— ἀπὸ τῆς  
τῆς αἰῶνος.

for ever : From whence it would follow, that this Corruptible Body, after it had put on Incorruption for a season, should become corruptible again, and mortal again. But in the School of Christ, we learn a Proposition which is most Comfortable as well as most True; to wit, that after the Resurrection, Ascension, and glorious Change of this Body, all Grossness, all disorderly Motion, all Pain and Trouble shall cease; but of the Felicity of the Christian Man's Soul dwelling in it, there shall be no End. The *Apostle* assures us, That *Death*, their last Enemy, shall, it self, be then destroy'd. For the Lord [Jesus] shall descend from Heaven with a *Shout*, with the Voice of the Archangel, and with the Trump of God; and the Dead in Christ shall rise first; then those which are alive and remain, shall be caught up in the Clouds together with those that have been raised, to meet the same Lord in the Air, and so shall they be ever with the Lord. 1 Thess. 4.  
16, 17.

The Sting of Misery is the Continuance of it, and Hell is the more Hell for that. Continuance also is the Heaven of Joy. It is made Perfect by our possessing it, without any Shadow of Suspicion of being ever bereaved of it. And thus

Lornell

it

it will be after the Resurrection of the Just. Then shall be entirely fulfilled the Words of the Prophet *Hosea*, *He will ransom thee from the Power of the Grave: He will redeem thee from Death. O Death! he will be thy Plague; O Grave! he will be thy Destruction.* Then shall be made good those Words of St. Paul, *Mortality shall be swallowed up of Life: Or, as he expresseth it, in the Words after the Text, ---When this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality; Then shall be brought to pass the Saying that is written, [written of old by the Prophet *Isai.* 25. 8. *Death is swallowed up in Victory.**

These which I have recounted, are (you will say) very great *Advantages* which a Christian shall gain by changing this *Earthly* for a *Heavenly Body*. But, it may be, you will add, *Why cannot the Soul be fully happy in it self without any Body at all; and happier than in a Body, though Incorruptible and Immortal?*

To this, I think, it is proper to answer no more than thus much, in this short Discourse which is design'd not for nice Dispute, but solid Edification. That is to say, That God who framed

framed his Creatures in divers Orders, made Man a Creature consisting of Soul and Body; and that it belongs to his Rank in the Creation to have them at last united again: Also, That by the perfectest Union of them, a Creature of that Order is, as such, compleated both in his proper Being, and in the happiness of it. To this purpose are (as I conceive) the words of St. Paul. *In this [Tabernacle] we grow earnestly, <sup>2 Cor. 5, 2,</sup> desiring to be Clothed upon with our House which is <sup>3, 4</sup> from Heaven. If so be that, being Clothed, we shall not be found Naked. For we that are in this Tabernacle do Groan, being burthened: Not that we would be Uncloathed, but Cloathed upon, that Mortality might be swallowed up of Life. He would not be without a Body at That day (for of that time he speaks) but he is desirous that a Celestial <sup>Ver. 10.</sup> Form should be put upon Terrestrial Matter.*

There is a *Question* less curious than that which has been put, but exceedingly more useful; and it is this. What shall we do that we may come at these several great Advantages of living at last in an Heavenly Body? And this is the

*Third Consideration*, and very fit for the Exercise of our Thoughts. For, in vain, do

D

we

we Philosophize about a Celestial Paradise, and a Spiritual Body, and an Heavenly World, without knowing and using the means of being happy in them all.

Those means are the Conditions of the Covenant of Grace to which Christians on their Parts have solemnly consented, and which, by the assistance of God's Grace, they may and must perform, by their sincere Obedience to Him. The way to have better Bodies is to have more Virtuous Souls. God hath put us into this Body, as into the Habit of a *Pilgrim on Earth*, as *Probationers* for a more excellent Cloathing. And, according to our Patience, our Seif-denial, our keeping the Body in Subjection to the Mind, our governing the Appetites and Passions of it, so shall the Resurrection and Ascension of it be. *Righteousness* (saith the Book of *Wisdom*) is *Immortal*; and the giving heed to her *Laws* is the assurance of *Incorruption*; and *Incorruption* maketh us near unto God. And he that will not awake to *Righteousness* shall not ascend to a state of *Incorruption*. God will not receive such a Violater of his Laws into his especial Presence. He will not admit so  
brutal

Wisd. 1. 15

Ch. 6. 18,

19.



brutal a Creature into his Kingdom, where there is nothing to gratifie the Inclinations of Flesh and Blood. Such a Creature would still be desirous to Eat and Drink, and to enjoy the Pleasures of a corruptible Body.

We rise to Glory as Members of Christ, *who* (saith the Apostle) *died for all, that they* <sup>2 Cor. 5.</sup> *which live should not live to themselves, but unto* <sup>15.</sup> *him who died for them and rose again.* His true Members we cannot call our selves with any Propriety, if we fulfil not the holy Vow we made to him when we were initiated into his Church, by *renouncing and forsaking all the sinful Lusts of the Flesh.* St. Paul hath told the World in expresse Terms, *That he who Soweth to the Flesh,* <sup>Gal. 6. 8.</sup> *shall of the Flesh Reap Corruption.* (He shall die after all the pampering of the Body with Epicurean Art, and for that it may be, much the sooner; He shall fat himself for Slaughter) but *He who Soweth to the Spirit* (who Feeds and Cultivates the Soul with Wisdom and Holiness) *shall of the Spirit Reap Life everlasting;* the Life of an Immortal Soul in an Immortal Body. Can it ever be imagined (or if it be, is it any other than mere imagination, and a very false



and gross one too) that Christ shall raise the *Temple of this Body* to a Celestial House, making that second Temple much more glorious than this first, after it has been wilfully *Desecrated* by Man, and put to the vilest uses of Infobriety and Lust. Such Sensualities render this Body more Earthly still, and bury the Soul in it, so far are they from promoting it to an Heavenly Estate.

The impenitent Sinner hopes against all grounds of hope, if he has expectation of seeing God face to face with Eyes which have been full of *Adultery*? and of praising God in Heaven with a Tongue that has been set on Fire from Hell, that has Insolently blasphem'd him on Earth, and bitterly revil'd his Servants, perhaps because they were his Servants, or for reviling sake. The like may be said of every Wickedness done by the Soul in this Earthly Tabernacle. For we must all appear before the Judgment-seat of Christ, that every Man may receive the things done in his Body, according to that he hath done, whether it be Good or Evil. This is part of the Confession of our Faith which we have, this day, made in these words. "At [Christ's] coming  
"all

“all Men shall rise again with their Bodies,  
 “and give account of their own Works; and  
 “they that have done good shall go into Life  
 “everlasting, and they that have done Evil, into  
 “everlasting Fire. Wherefore,

*Fourthly, Knowing the Terrors of the Lord,*  
 which will seize upon the *Ungodly*, and bring  
 them to *Destruction both of Body and Soul*, and  
 the joyful Estate of a happy Soul in a *Celestial*  
*Body*, which shall be the Portion of all those  
 who *walk not after the Flesh but after the Spirit*;  
 We beseech you, both by the *Severities* and  
*Mercies* of God; “That ye present your Bodies  
 “a living Sacrifice, holy and acceptable unto  
 “him, which is your reasonable Service. Seeing,  
 “That all these things shall be dissolved, what  
 “manner of Persons ought we to be in all holy  
 “Conversation and Godliness, looking for, and  
 “hastning unto the coming of the day of God,  
 “wherein the Heavens being on Fire shall be  
 “dissolved, and the Elements shall melt with  
 “fervent heat?

Rom. 12.7.

2 Pet. 3.  
 11, 12, 13.

“Nevertheless we, according to his Promise,  
 “look for new Heavens, and a new Earth,  
 “wherein dwelleth Righteousness.

“Where-

“ Wherefore, Seeing ye look for such things,  
 “ be diligent that ye may be found of him, in  
 “ Peace, without Spot, and Blameless.

As sure as Christ is risen, *these dry Bones shall live*, as well as those did which the Prophet spake  
 Ezek. 37. of in a Political Sense, meaning by them the  
 3, 11, 14. *House of Israel*, which God promised to *Restore*.

It should, therefore, be our Care, not to put this vile Body into far worse Condition, but to consult the good of it ; seeing the more Heavenly its Frame be made, the Felicity of the Soul in it will be the greater.

Men of light and desultory Humours *affect Alterations*, without considering the Events of them. Wise Men chuse them also, when they foresee plainly they will turn to their exceeding Benefit. And here they have a plain prospect of a most considerable advantage, of changing Corruption for Incorruption, and Mortality for Immortality.

If

If any are extremely concern'd at Deformities of the Body, as so many marks of Shame (tho' nothing which is not of our own doing can be a just reproach to us) why have they not the innocent Ambition of desiring a Celestial Body, which will be without wrinkle or blemish? And the way to procure so decent a Body, is to rectifie the distractions of our Reason, and the monstrous choice of our ungovern'd Wills; and to subdue all dishonourable Passions and Vices; and to keep our selves unspotted from the World. If divers are very Covetous of Life in this Body, as burthensome as it is, and wish their Years were not so many as they are, and that they would still be many more, even then when the Wheel is almost broken at the Cistern, and the Blood can scarce creep on in its Circle; why are they averse to Christian Piety, which will provide for them an Immortal Body?

You will permit me, therefore, to use the <sup>Eph. 5. 14.</sup> Exhortation of the great Apostle, *Awake thou that Sleepest, and rise from the Dead, and Christ shall give thee Life.* Say not, as the <sup>ver. 32.</sup> Epicures mentioned in this Chapter, *Let us Eat and Drink*  
for

for to morrow we die : But rather, let us be Sober and Vigilant, that when ever we die the first Death, we may overcome the Second. Seeing Christ is risen, and we shall rise and be changed by his Power, say not, upon any difficulties about Christian Religion, *Why stand we in jeopardy every hour? Why do we die daily? Why do we Fight with Beasts, or Men as Savage as they? Why do we not rather consult the ease of Flesh and Blood?* But rather, (as St. Paul in the Conclusion of this Discourse) *Let us be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our Labour shall not be in vain in the Lord.*

Ver. 30  
31, 32.

Ver. 58.

Finally, Let us glorifie him with our Bodies, and with our Souls, that he may glorifie both. Then may we, upon good and comfortable grounds, joyn with the same Apostle in these words of Spiritual Triumph,

Ver. 55, 56  
57.

*O Death! where is thy Sting? O Grave! where is thy Victory? The Sting of Death is Sin, and the strength of Sin is the Law. But thanks be to God who giveth us the Victory through our Lord Jesus Christ, to whom, with the Father and the Holy Ghost, be Glory and Dominion for ever. Amen.*

F I N I S.

